

supreme self that is
imaged in this
universe ; he, who knows
this, transcends all
delusion. Pranava
Mantra (Omkara) is the
symbol of the supreme
Self; he, who meditates
upon this
Mantra, located in the
cavity of his heart, by an
act of psychic
projection, and as an
embodiment of the Self,
that is without
body or self-consciousness,
transcends all delusion.

First let a
man meditate upon the
self in his heart, which is
enveloped in
the principle of Nature
(Pradhanam)' the latter in
its turn being
successively encircled by
the circles of Sattva, Rajas
and Tamas,
which are respectively
coloured black, red and
white, and where-
in the Purusha,
denominated as the
individualised self (Jiva),
is located. Over that
should be contemplated as
located the
eight-leaved mystic lotus
of qualities and attributes,
of which
knowledge forms the
petals; and science and
philosophy,
the pollens. Apathy to
worldly concerns forms
the stem of
that rriysiic lotus, while
the religion of
Vishnu forms its
bulb; Let the votary
meditate upon the

Omkara, located in
its pollens, with the
individualised self as its
receptacle, where-
by he would be able to
work out his liberation,
He, who quits
this life, meditating
upon the mystic lotus in
his heart as
above described,
ascends to the
region of the supreme
Brahma. A Yogin, by
meditating upon the god
Hari, en-
sconced in the cavity of
his heart, becomes an
emancipated
self. Some there are
who behold the Self in
their persons
with the help of the
sight of Yoga, others
with the help
of Sankhya knowledge,
others with the aid of
Yoga. Know-
ledge- is that which
makes the Brahma
visible, and which
unfeters the bond of
existence; an absolute
concentration,
of the mind in Brahma is
called Yoga. The Yogin,
who, illu-
minated with the light
of pure knowledge,
reposes in the
supreme Brahma by
conquering his mind and
senses, is said to
be an emancipated self.
The different kinds of
seats and pos-
tures are not the real
auxiliaries of Yoga, the so-
called essen-
tial paraphernalias are
but so many impediments
to its suc-

cessful practice.
E'tsntae evil-souled
Shishupala realised his